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1681
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THE PAPISTS BLOODY OATH OF SECRECY, AND LETANY OF INTERCESSION,

For the Carrying on of This

PRESENT PLOT.

WITH THE

Manner of Taking the OATH, upon their Entring into any *Grand Conſpiracy* againſt the PROTESTANTS.

As it was *Taken* in the *Chappel* belonging to *Barmbow-Hall*, the Reſidence of Sir *Thomas Gaſcoigne*, from *William Ruſhton*, a Popiſh Prieſt, by Me *Robert Bolron*.

Together with ſome further Informations, relating to the

PLOT, and MURTHER of Sir *Edmundbury Godfrey*.

Jovis 16th. *die Decembris*, 1680.

Ordered,

That Mr. Robert Bolron *have Liberty from this Houſe, to Print and Publiſh the ſaid* Oath of Secrecy and Letany.

William Goldsbrough, *Cler. Dom. Com.*

Dublin, Reprinted by *Joſ. Ray*, at *College-Green*, for *Sam. Helſham*, and *Joſ. Howes*, and are to be ſold by the reſt of the Bookſellers of *Dublin*. 1681.

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The farther Information of *Robert Bolron*, Gent; Containing the *Oath* of *Secreſie* and *Letany*, with other Matters of Moment, in which he was concerned, when Engaged in the *Horrid Popiſh* PLOT.

After the Antient Piety, Zeal, and Strictneſs of Life, exemplary in the Primitive Chriſtians; had in a meaſure put the Dominion of this World, and the Keys of the next into the hands of the Clergy; care of gaining Souls became (in a few Centuries) Obſoleted: The former Illuſtrious times of Vertue vaniſhed, and a gloomy night of Ignorance ſoon over-ſpread the Univerſe. The Clergy (the Authors of this Unhappineſs) finding their Religion and Greatneſs muſt be maintained by Power and Policy; and Conſcious to themſelves, that their Lives and Doctrine held no good Correſpondence with the Purity and Poverty of their Predeceſſors, took a courſe (becauſe they had little left of their own) to trade with the Piety of the Ages paſt, and prop up their own Ignorance and Sloath by that means. To work they go; They make Gods of the deceaſed Propogators of Chriſtianity, and Enſhrine their Rotten Bones, or thoſe of others in caſes of Gold and Silver. The next thing was, to perſwade or Compel the people to adore them. In this Erecting a new Order of demy-Gods, they imitated the Pagans in their Wickedneſs, but not in their Vertue or Valour, and clapt the Feſtivals of theſe new Pa-Gods into the Calender in places of the old Holy-dayes of *Saturn*, *Minerva*, and *Bacchus*, &c. This Project anſwered expectation; they grew greater, but not better. The Miracles pretendedly wrought at thoſe Shrines, and multitude of Ceremonies, dazled the Vulgar, ſupported the Reputation, and ſupplied the Defect of the Clergy. The glorious Lives, Wonders and Martyrdoms of the Antients were made into Mantles to hide the Ignorance, Luſt, and Avarice of worthleſs Impoſtors; and Laws made every where, were made to reſtrain Men from peeping into the Ark of the Church. And to ſtrip Princes privily of their Power and to draw their Subjects to other dependencies, numerous Orders, and Societies are Conjured up (as though the Laity had not groaned enough under the Seculars) to Erect a Kingdom in every Kingdom for the Pope, and to ſupply him in every

Corner with a Villain Spiritual, to Stab or Poiſon what Potentates he pleaſes.

Things thus Jog'd on till the days of our Grand-Fathers, when in *England* the Pope and his Clergy were ſecluded; and it was made death for any Romiſh Prieſt to enter the Realm; yet ſince, they have not only come hither, but by the help of Factors and Proſelites acquired great Eſtates in theſe Kingdomes, and arrived to a height of no leſs Confidence than of ruling the Roſt, deſtroying us [illegible] introduceing Popery. This is as clear as Noon-day, by many Teſtimonies, among which, this Oath following is a moſt Notorious Evidence, on which I ſhall make ſome Remarks.

The Oath of Secrecy, given by *William Ruſhton*, to me *Robert Bolron*, the Second of *February*. 1676.

✝ *In the Name of the Father, and of the Son, and of the Holy Ghoſt.* Amen.

I Robert Bolron, being in the preſence of Almighty God, the bleſſed Mary ever Virgin/ the bleſſed Michael the Arch-Angel/ the bleſſed St. John Baptiſt, the holy Apoſtles/ St. Peter and St. Paul, and all the Saints in Heaven/ and to you my Ghoſtly Father/ do declare/ and in my Heart believe the Pope, Chriſt's Vicar General to be the true/ and only Head of Chriſt's Church here on Earth/ and that by vertue of the Keys of Binding and Looſing/ given his Holineſs by our Saviour Chriſt, he hath Power to depoſe all Heretical Kings and Princes/ and cauſe them to be killed. Therefore/ to the utmoſt of my power/ I will defend this Doctrin/ and his Holineſſes Rights/ againſt all Uſurpers whatever; eſpecially againſt the now pretended King of England, in regard that he hath broke his Vows with his Holineſſes Agents beyond Seas/ and not performed his Promiſes in bringing into England the Holy Roman Catholick Religion. I do Renounce/ and Diſown any Allegiance as due to the ſaid pretended King of England, or Obedience to any of his inferiour Officers and Majeſtrates; but do believe the Proteſtant Doctrine to be Heretical and Damnable; and that all are Damn'd which do not forſake the ſame; and to the beſt of my power/ will help his Holineſſes Agents here in England, to extirpate/ and root out the ſaid Proteſtant Doctrine/ and to deſtroy the ſaid pretended King of England, and all ſuch of his Subjects/ as will not adhere to the Holy See of Rome, and

and the Religion there profeſſed. I further do promiſe and declare, that I will keep ſecret and private, and not divulge directly or indirectly, by Word, Writing, or Circumſtance, whatever ſhall be propoſed, given in charge, or diſcovered to me, by you my Ghoſtly Father, or any other engaged in the promoting of this pious and holy Deſign, and that I will be active, and not deſiſt from the carrying of it on: and that no hopes of Rewards, Threats, or Punishments, ſhall make me diſcover the reſt concerned in ſo pious a Work; and if diſcovered, ſhall never confeſs any Acceſſaries, with my ſelf concerned in this Deſign. All which I do ſwear by the Bleſſed Trinity, and by the Bleſſed Sacrament, which I now purpoſe to receive, to perform, and on my part, to keep inviolable: And do call all the Angels, and Saints in Heaven, to witneſs my real intention to keep this Oath. In Teſtimony whereof, I do receive this moſt holy and bleſſed Sacrament of the Euchariſt.

It is manifeſt, that the Grandees of the Roman Church make no more account of Religion, than the profit and convenience it brings along with it, are able to compence: Yet they ever begin with a Holy *Canticum*, *In nomine Patris*; by ſuch means inducing the People to ſwallow their gilded Pills, or Poyſons rather, to the deſtruction oftentimes of Body and Soul too.

In this wicked thing call'd an Oath, they Blaſphemouſly ſet up the *Bleſſed Mary*, *St. Michael*, *St. John*, *St. Peter*, *St. Paul*, and *Ruſhton* the Prieſt, in an equal Claſſis with God Almighty; But mention not Chriſt, till they come to declare the Pope to be his Vicar, and that thereby the Pope hath Letters-Patents to impower him to do what he ſhall think fit, in Heaven, Hell, Earth, and in Purgatory, to Depoſe and Kill Heretick-Kings, yea, and Catholick ones too, when he wants opportunity to advance a Harlot, a Baſtard, or a Nephew. In ſuch caſes, a *Chaſtel*, a *Clement*, a *Ravilliack*, or a *Pickering*, are ever ready to tranſmit whom he pleaſes, into another World, whil'ſt himſelf, without ſuch help, but not without Money, puts a Soul into Heaven, or pull's one out of Purgatory.

Indeed this Oath is its own Herald, It is its own Comment; every word of it is Rebellion, Treaſon, and Murther, ſtyl'd hypocritically Pious and Holy Deſigns; it was ſtampt in the Mint of the *Jeſuits*, and is a very notable Comment, upon that Oath (which *Bleſſed Ignatius Loyala*) impoſed upon his Spiritual *Mamaluks*, and may give us to underſtand, that Romiſh Wickedneſs is ſublimated ſince theſe days, into

a much higher ſpirit of Treachery and Impiety. The Oath then made to the Father General is as followeth.

Ego N. *Profeſſionem facio, & promitto omnipotenti Deo, coram ejus Virgine Matre, & Univerſa cæleſti Curia, ac omnibus circumſtantibus; & tibi Patri Reverendo* N. *Præpoſito Generali Societatis* Jeſu, *Locum Dei tenenti, & ſucceſſoribus tuis vel tibi Reverendo Patri, vice Præpoſito Generali Societatis* Jeſu, *& ſucceſſoribus tuis, locum Dei tenenti, perpetuam paupertatem, Caſtitatem, & Obedientiam, & ſecundum eas, peculiarem Curam, circa puerorem Eruditionem, juxta formam vivendi in Litteris Apoſtolicis Socitatis* Jeſu, *& in ejus Conſtitutionibus contentam; inſuper promitto ſpecialem Obedientiam Summo Pontifici circa Miſſiones, prout in eiſdem Literis Apoſtolicis & Conſtitutionibus continetur.*

Which is Engliſhed Thus:

I N. Make my Profeſſion, and promiſe to the Omnipotent God, before his Virgin Mother, and all the whole Court of Heaven, and all that here ſtand by, and to you our Reverend Father, the Father General of the Society of Jeſus, Gods Lieutenant; and to your Succeſſors (or to you Reverend Father, in place of the General of the Society of Jeſus, Gods Lieutenant, and his Succeſſors) perpetual Poverty, Chaſtity, and Obedience; and accordingly, peculiar care in the Erudition of Youth, conſentaneous to the form of Living, contained in the Apoſtolick Letters of the Society of Jeſus, and in the Conſtitutions thereof. Moreover, I promiſe ſpecial Obedience to the Pope, concerning Miſſions, as contained in the ſame Apoſtolick Letters and Conſtitutions.

Our New Explanation or Expoſition, far exceeds the Old Text, and is a Superſtructure upon that priſtine Foundation of Villany, erected ſince thoſe times. The Bleſſed Trinity, the Holy Sarcament, and the whole Hoſt of Heaven, are made ſtalking Horſes for impious Mortals in the ungodly, uncharitable, Anti-chriſtian Works of ruining Kings, Kingdomes, and all Mankind beſides themſelves, only to ſet up the Court of *Rome*, and a deſpotick Power. Theſe horrid Impieties (but that we are promiſed the gates of Hell ſhall not prevail againſt them) might make conſcientious men, with Trembling, preſage and dread, That the Ruin of Chriſtianty is not far off. Theſe men, when they ſwear their miſled Proſelites into Treaſons, Murthers, Fellonies and Secrecy,

crecy, little mind to conſider what is taught in Holy Writ concerning an Oath, *Jerem.* 4. 2. *And thou ſhalt Swear, The Lord liveth in Truth, in Judgment, and in Righteouſneſs*, &c. What regard theſe Oaths have to Truth, Judgment and Righteouſneſs, let the Reader take notice and proceed to obſerve one unparrallel'd Clauſe in the Oath, viz. *And that no hopes of Reward, Threats or Puniſhments, ſhall make me Diſcover the Reſt, concerned in ſo Pious a Work; and if diſcovered ſhall never confeſs any Acceſſaries with my ſelf concerned in this Deſign.*

Here they lead their Proſelites into a Laberynth of wickedneſs; but then they leave them no way or means to diſ-ingage themſelves, or others out of it, and conſequently to be Hanged and Damn'd afterwards. This may learn the moſt Wilful and moſt Obſtinate Charity, to have a care how it extends it ſelf, in believing the words of the late dying Jeſuits and others, *Dicite Juſtitiam Moniti*, And let it teach all good Proteſtants the nature of theſe *Romiſh* Wolves, who though they change their Hair, will never change their Hearts.

Now having given an Account of the Oath of Secrecy; next I will render you an Account how the Jeſuits and Popiſh Prieſts do inſinuate themſelves into the hearts of thoſe, that they inſnare to ingage in this damnable Deſign: which particularly being exemplifi'd in my own ſelf, may ſerve as inſtructions, how others were induced and incouraged to propagate their Helliſh Principles; The Relation is as followeth.

About the latter end of *January* 1676. *Thomas Thwing* a Prieſt, and *William Ruſhton*, another Popiſh Prieſt, who was my Ghoſtly Father, came to my Houſe at *Shippon-hall*, in *Yorkſhire*, and did there examine me how I was affected and did like the *Romiſh* Relgion, ſince I was of it, and if there were any occaſion, what would I do for the good of that Religion? To whom I replyed, that I was ſo well affected to the Romiſh Religion, that I would venture my Life and Eſtate in the Manageing of any Deſign whatſoever, for the good of that *RELIGION*. The Prieſts then ſaid, That they were glad to hear me in ſo good a Humour, and did heartily wiſh, that all the Catholicks in *England* were of my mind, and further did tell me, that all *England* in a little time would be *Roman* Catholicks; for that the Duke of *York*, next Heir to the Crown, had renounced the Proteſtant Religion. Therefore force was to be uſed for the more ſpeedy bringing him to the Crown. But added, that before I could be any further acquainted with the particulars of this

this Deſign, I muſt firſt take the aforementioned Oath of Secrecy, which all good Catholicks muſt take; for if any Catholicks did refuſe it, they could not be admitted to know of their Deſigns and contrivances: For that Sir *Thomas Gaſcoigne*, *Thomas Gaſcoigne* Eſquire, and other Gentlemen, had taken the ſame, and engaged themſelves, and given Security for their reſpective performances.

Then I told the ſaid Prieſts that I would not deny to take it, for I would obey my Ghoſtly Father in all things. And on *Candlemas* day 76. I did accordingly go to *Barmbow-hall*, as was formerly agreed, where I did hear Maſs, and take the Oath of Secrecy from the hands of my Ghoſtly Father, to be private, and keep ſecret the Deſign of killing his Sacred Majeſty, and the deſtruction of all ſuch Proteſtants, as would not be of the Romiſh Religion; Which Oath of Secrecy is before related, and is the true Copy of the ſaid Oath as I got it from the ſaid *Ruſhton* accidentally, the very ſame day it was Miniſtred unto me by him.

Before I did take the Oath of Secrecy, I did go to Confeſſion, where my Ghoſtly Father in my ſaid Confeſſion did tell me that I muſt Believe, *That it was a mortal Sin to Reveal what was told me by my Ghoſtly Father in my Confeſſion, and that I was certainly Damned, if ever I did Diſcover the concerns of this Deſign, or taking the ſaid Oath of Secrecy.*

But after I had taken the ſaid *Oath of Secrecy*, and was Acquainted with the Deſign, when ever I went to Confeſſion, my Ghoſtly Father would be ſure to Examine me, how I had kept my Oath; upon which, if my Father Confeſſor did Judg, that I had not ſo truly kept the ſame, as I ought to have done, then muſt I have taken the ſame Over again. Beſides, my Ghoſtly Father did frequently Teach me how to make uſe of Equivocations and Mental Reſervations.

Firſt, How to defend my ſelf againſt the Proteſtants, if I were ask't by a ſtranger whether Mr. *Ruſhton* were a Prieſt; That then I might lawfully deny it, or upon Oath before a Magiſtrate, I might poſſitively deny my knowledge of *Ruſhton* to be a Popiſh Prieſt: but then I muſt privately to my ſelf make uſe of this Equivocation, That I did not ſee the ſaid *Ruſhton* take his Orders beyond Sea, therefore could not ſwear him to be a Prieſt. And then followed the benefit of Abſolution for this or any other ſervice done for the good of the Romiſh Religion.

And indeed my Penance in Confeſſion, was once enjoyned me by Father

Father *Ruſhton* to laſh my ſelf with a Cat of nine Tailes, or Diſcipline, becauſe I did not deny with Aſſeverations to one Mr. *Burman* that he was no Popiſh Prieſt; although I did not confeſs the ſame to Mr. *Burman*, yet he alledged, that I did it but faintly, and therefore that ſhould be my Penance.

Secondly, If Reproacht by the Proteſtants; that they of the Romiſh Religion made no Conſcience to deſtroy thoſe that were of contrary Opinion to them.

Then with Imprecations I might lawfully deny the ſame; only making uſe of this Reſervation to my ſelf, that I muſt deny any thing which is againſt the Intereſt of the Church: beſides, if I ſhould own it to be the Doctrine of the Romiſh Church, that then the Proteſtants would beat out my Brains, as was taught me by my Ghoſtly Father *Ruſhton*.

Thirdly, That ſince the Diſcovery of this Popiſh Plot, if I did at any time hear the Proteſtants diſcourſe, that they of the Romiſh Church did Teach the Murthering of Kings and Princes, and that the King was to have been Murthered by the Papiſts, that then I muſt Vindicate the Romiſh Religion, Arguing, that ſuch Doctrine the Papiſts held not, with Reſervation to my ſelf, that I muſt not own ſuch a Deſign, unleſs effected, believing that Proteſtants being Hereticks had no Power to examine me, neither was I obliged to anſwer directly to the Queſtion.

The Ceremonies, Manner, and Form, uſed in the taking of the ſaid Oath of Secrecy, is thus.

AT the Chappel door, I did Sprinkle my ſelf with Holy Water, and then went into the Chappel, where bowing towards the Altar, I made the ſign of the Croſs, and ſaid, *Sprinkle me with* Hyſop *and I ſhall be cleanſed, waſh me and I ſhall be whiter than Snow*; Then kneeling, I made the Sign of the Croſs, and ſaid, *In the Name of the Father, and of the Son, and of the Holy-Ghoſt, Amen.* After that, I ſaid certain Prayers uſed before Confeſſion, and at the Concluſion, made again the Sign of the Croſs; which being ended, I went into the Veſtry, where kneeling, I ask't my Ghoſtly Fathers Bleſſing, as Children uſually do their Parents Then after that, I made again the Sign of the Croſs, and then had the benefit of Confeſſion, and Abſolution from my Sins, and then I went into the Chappel, and ſaid Prayers before receiving the Sacrament.

But when Maſs was ſaid, I did not communicate with the reſt there preſent, although the Sacrament was conſecrated for me, but after the reſt were gone, then *William Ruſhton*, my Ghoſtly Father, call'd me to the Altar, where bowing my Body and kneeling, I made the Sign of the *Croſs*; then I kiſt the Maſs-Book, and laid my right hand upon it, and ſo had the Oath of Secrecy given me by my Ghoſtly Father *Ruſhton*, repeating it after him. But at theſe words, *In Teſtimony whereof I do receive this moſt holy and bleſſed Sacrament of the Euchariſt*, *Ruſhton* put the Sacrament into my Mouth, and ſaid this little Latin Prayer following.

Corpus Domini noſtri Jeſu Chriſti *Cuſtodiat animam tuam in Vitam Eternam.* Amen.

Then again I kiſt the Maſs-Book, held in the Prieſts Hand, but held my Hand on the Maſs-Book all the time I was taking the Oath aforeſaid, and after that, riſing, bowed my Body to the Altar, in an humble manner, and ſo returned to my place again.

Now after I had taken the ſaid Oath of Secrecy, *Ruſhton* went again into the Veſtry, to ſay his Prayers on his Breviary, but I continued ſtill in the Chappel to ſay my Prayers uſed after the taking of the Sacrament. Then after *Ruſhton* my Confeſſor came forth out of the Veſtry, he went towards his own Chamber, whither I followed him; but Sir *Thomas Gaſcoigne* haſtily calling the ſaid *Ruſhton*, he laid down his Breviary in his Cloſet (to which was no door, and is ſcituate near his Chamber) which ſaid Breviary I taking up, found therein the ſaid Oath of Secrecy; of which Oath I had a ſufficient time to take a true copy, and it is the real copy which is before recited; although when I took the copy of the ſaid Oath, I never intended that any Proteſtant ſhould have ſeen it.

The ſame day were Hallowed for my ſelf two Piſtols, which were to be made uſe of, for the deſtruction of the Proteſtant party, if the Roman Catholick Religion had prevailed in *England*. There were alſo Swords, Guns and Piſtols, Hallowed for *Thomas Gaſcoigne* Eſquire, and others ingaged in the Popiſh Plot. And in the ſaid Month of *February*, I had an Indulgence, or Pardon, for *Thirty Thouſand* Years, given me by the ſaid *Ruſhton*, my Ghoſtly Father, for my Encouragement in my proceedings of being ſo Zealous againſt his Majeſty, and Goverment; and the Penance enjoyn'd, was to ſay every day a Letany, for the Interceſſion, and Converſion of *England*: but if I did twice a day ſay the ſaid Letany, then ſhould I each day Redeem a Soul out of Purgatory. But I have heard

heard my Ghostly Father say, that some Catholicks had their Indulgences for *Fifty Thousand Years*, others a plenary Indulgence to encourage them to be firmer to this Design, Such a plenary Indulgence, I did see in the Hands of Mr. *Mowbray*, about the latter end of *January*, 1676. And the Letany of Intercession for *England*, is as follows.

The Letany of Intercession for England.

✝

LOrd have mercy on us, } *Christ hear us.*
Christ have mercy on us, }
Lord have mercy on us, } *O Christ hear us,*

O Father of Mercy, and God of all Consolation, *Have mercy on* England,
O Son, Redeemer of the World, and of all things in Heaven and Earth, the Pacifier, *Have mercy on* England.
Holy *Mary*, Mother of *God*, and Mother of Mercy, *Pray for* England.
Holy *Mary*, who hast destroy'd all Heresies,
Holy Virgin of Virgins, Famous in *England* for many Miracles,
St, *Michael*, Prince of the Church,
St. *Gabriel*, Privy to the Mysteries of *God*,
St. *Raphael*, Faithful Guide of Travellers,
Holy Angel, Prince of *England*,
St. *John Baptist*, Master, and Form of Pennance,
All Holy *Patriarks*, and *Prophets*, Friends of *God* and Preachers of Truth,
St. *Peter*, Pastor of Sheep, and Prince of the Apostles,
St. *Paul*, Doctor of the *Gentiles* in Faith and Verity,
St. *Andrew*, Friend and Lover of the Cross,
All Holy Apostles, and Evangelists, and special Increasers of Christianity, Faith and Unity,
All holy Innocents slain for Christ,

Pray for England.

St. *Stephen*, St. *Lucius* King, St. *Edmund* King,
St. *Alban*, St. *Amphibale*, St. *Edward* King,
St. *Sophias*, St. *George*, St. *Thomas* of *Canterbury*,
St. *German*, St. *Coleman*, All holy Martyrs of *England*,
St. *Kylian*, St. *Adrian*, *Scotland* and *Ireland*,
St. *Tancon*, St. *Ethelred* K. St. *Fugatius* and *Damianus*,
St. *Isenger*, St. *Gregory* and St. *Augustine*,

Pray for England.

St. *Ethelbert* King, St. *Patrick* and St. *Columbe*,
St. *Pethno* and St. *Cuthbert*, St. *Furſeus* and St. *Malacky*,
St. *John* and St. *David*, St. *Brandon* and St. *Fiaker*,
St. *Archibald* and St. *Macarius*, St. *Marianus* and St. *Alexander*,
St. *Bennet*, St. *Boniface* & St. *Bede*, St. *Dunſtan*, St. *Henry* & St. *Robert*,
S. *Richard*, St. *Roger* & St. *Hugh*, St. *Gilbert*, St. *Lanfrank* & St. *Anſeline*,
All holy Biſhops and Confeſſors of *England*, *Scotland* and *Ireland*,
St. *Helen* Queen, St *Urſula*, St. *Agnes*, S. *Bridget*, S. *Buryen* & S. *Tecla*,
St. *Agatha*, St. *Mechtil*, St. *Maxentia*, St. *Chriſtine* and St. *Winefred*,
St. *Ethelred* Queen, and St. *Margaret* Queen,
All holy Virgins, and Martyrs of *England*, *Scotland* and *Ireland*,
All bleſſed and holy Saints of Places,
Pray for England:

Be merciful, Spare England *Good Lord,*
Be merciful, Hear us O Lord.

From all imminent perils of Sins, and Backſlidings,
From the Spirit of Pride and Apoſtacy, Ambition and Rebellion,
From all Hardneſs & Blindneſs of Heart, Surfetting & Drunkenneſs,
From the the Deſires and Liberty of the Fleſh,
From Hatred, Contempt and Neglect of Sacred Things,
From Prophaning of Churches, and from all Sacriledge,
From the tyranny & cruelty of Hereticks which it now groans under,
From wicked and pernicious Councils.
Deliver England *O Lord,*

We Sinners, O God of pity, do beſeech Thee to Hear us.

That thou wouldſt direct the Popes Holineſs, and all Prelates, to pacifie and govern the Church,
That thou wouldſt be pleaſed to bring again into this Kingdom, the Antient Catholick, Apoſtolick, and Roman Faith,
That thou wouldſt put into the Hearts of all Chriſtian Kings and Princes, Unity, Peace and Concord, and that their fervent Zeal may be ſtirred up to put their helping Hands to reduce it to the Obedience to the Holy See of *Rome*.
That thou wouldſt comfort and fortifie all ſuch as ſuffer Impriſonment, loſs of Goods, or other Affliction, for the Catholick Faith.
That neither by Frailty or Enticements, or any Torments, thou permit any of us to fall from thee,
That thou wouldſt give us perfect patience in our Afflictions, and to make Ghoſtly Profit of all our Miſeries,
O Lord, we beſeech Thee to hear us.

That

That thou wouldſt mercifully haſten the Converſion of *England*, *Scotland* and *Ireland*, from the Infection of Hereſy and Infidelity.
That thou wouldſt deliver and keep in theſe times of Perſecution, the Paſtor of our Souls, from the hands of their Enemies,
That thou wouldſt daily augment in them the Fire of thy Love, and the Zeal of gaining Souls,
That thou wouldſt preſerve all the Catholicks of this Land in Holineſs of Life, and from all manner of Sin and Scandal,
That thou wouldſt ſo adorn us with Holineſs of Life and Converſation, that our Enemies *ſeeing our good Works, may glorifie thee our Heavenly Father*,
That thou wouldſt reduce from Error, and Hereſy, our Parents, Friends, and Benefactors, whom thou haſt ſo dearly bought with thy precious Blood.
That thou wouldſt Illuminate the Hearts of all Schiſmaticks, which live out of the Church, to ſee the grievous danger of their Eſtate,
That thou wouldſt mercifully look down from Heaven upon the Blood of ſo many Martyrs, as have given their Lives to Convert us unto thee,

O Lord, we beſeech Thee to hear us.

Jeſus Chriſt, Son of God, & of the Virgin *Mary*, *We beſeech thee to hear us.*
Jeſus Chriſt, Saviour & Redeemer of the world, *We beſeech thee to hear us.*
Lamb of *God*, that takeſt away the Sins of the world, *Spare us O Lord.*
Lamb of *God*, that takeſt away the Sins of the world, *Hear us O Lord,*
Lamb of *God*, that takeſt away the Sins of the world, *Have mercy on us.*

Lord have Mercy, } { *Pater noſter*, &c.
Chriſt have Mercy, } { *Et ne nos inducas*, &c.
Lord have Mercy, } { *Sed libera nos a malo.*

About the latter end of *October*, or the beginning of *November*, 1678. my Occaſions called me to *Leeds*-Market within 4 Miles of my habitation, and a Market that I frequently uſed: after my particular buſineſs was done, my curioſity lead me (as uſually I did) to a *Coffee*-houſe; where amongſt other News and Reports, I heard that one Sir *Edmund bury Godfrey*, a Juſtice of Peace at *London*, was miſſing, and that it was ſuſpected and feared, that he was Murthered, or made away by the Papiſts.

At

At my return home, I repaired to Sir *Thomas Gaſcoigns* Houſe at *Barmbow*, one quarter of a mile from my Houſe, and there meeting his Son *Thomas Gaſcoigne* Eſq, I acquainted him with the News I heard at *Leedes*.

Who thereupon took a Letter out of his pocket directed to himſelf, which he ſhewed me; which Letter was ſubſcribed *J. Corker*, wherein he acquainted the Eſquire in words to this effect: *That Sir* Edmund-bury Godfrey *had been a very buſy man, and a great Enemy to the Catholiques, therefore they had procured him to be Deſtroyed.*

And ſome few days after, we had the ſame thing confirm'd in Print, *viz. That he was Murthered.* Upon which my Ghoſtly Father (*William Ruſhton*) ſent for me, to come to *Maſs* at Sir *Thomas Gaſcoignes* Houſe; and at confeſſion, did charge me to give out, *That I heard that Sir* Edmundbury Godfrey *was a melancholy Gentleman, and in a Diſcontent went into the Feilds, and there Murdered himſelf with his own Sword.*

Which accordingly I did, as occaſion offer'd, in all companies I happened into; but was contradicted by many; and by ſome, that it could not be, for, that his Neck was broke, which he could not do after he had Murdered himſelf; nor be capable to do it, if his Neck was broke before: And being thus run down in my Aſſertions, I acquainted my ſaid Ghoſtly Father (*William Ruſhton*) therewith, who told me, he had received new Inſtructions, which he ſhewed me in writing, and were to this Effect:

That Sir *Edmundbury Godfrey* was a Gentleman who had often attempted to Deſtroy himſelf; that he did really hang himſelf in his own Silk-girdle, in his chamber at the Beds-feet; which being Diſcovered, two of his Servants acquainted his Brothers therewith; who coming thither, contrived his taking down, and the carrying him to the place where he was found, where they run his Corps through on purpoſe to throw it on the *Papiſts*, thereby to ſave the Eſtate to themſelves, and from being Forfeited to the *King*: and that the two Servants had *Fifty Pounds* a peice given them to keep it private. He alſo ſaid, that one of them, which was a Maid-Servant, did offer to diſcover this contrivance to his Majeſty and Council, but that ſhe was by them rejected: Nevertheleſs, for all this (at the ſame time) *Ruſhton* did own to me, that he was Murthered by the *Papiſts*, but by what hands he knew not; and further, he ſeemed much concern'd that it was done; wiſhing it had never been done, becauſe it would make the Murther of the *King*, the more difficult to be performed.

Robert Bolron.

A Farther INFORMATION *By* Robert Bolron, *Gent.*

I Being ſent down by an Order of Council bearing Date the Seventeenth day of *October*, 1679. to Search ſeveral Papiſts Houſes in *Yorkſhire*, *Lancaſhire*, Biſhoprick of *Durham*, and *Northumberland*; among other Houſes, Searching the Manſion-Houſe of *Richard Sherborn* of *Stony-hurſt*, in the County of *Lancaſhire*, Eſq. in the chamber of *Edward Cottam* a Jeſuit, or Popiſh Prieſt, I found the paper hereunto Annexed.

This ſame *Cottam* (upon the death of *Henry Long*, mentioned in the ſaid paper) was by the ſaid Mr. *Sherborn* entertain'd as his Domeſtick Prieſt, in the ſtead and place of the other who (as the Papiſts gave out) did drown himſelf; but was rather made away by the *Romiſh Party*, as being one that was Diſſcontented in his mind, and of whom they had a Suſpicion, That he would Diſcover this **Damnable Popish Plot**, carryed on by the Papiſts; who therefore, as I have heard from ſeveral Underſtanding *Papiſts*, engaged in the Plot, procured his Death.

The Originall Copy being in Latine, it was thought convenient to print it in that Language.

——— *Celebrare quis aſtringetur.*

Poſtremo, Ut evedentur teſtetur, quod omnes ad hoc Opus pium aſſentiantur, has Conſtitutiones propria manu ſubſignabant.

———Every one ſhall be bound to Celebrate.

Laſtly, That it may be evidently Teſtified, that all do Unanimouſly Aſſent to this Pious Work, they did under-write theſe Conſtitutions with their own Hands.

Ricardus Moorus.	*Edvardus Anderton,*	*Johannes Holden,*
Petrus Giffardus,	*Ricardus Barton,*	*Gulielmus Gerard,*
Henricus Long,	*Edvardus Mollineux,*	*Edvardus Blackburne,*
Jacobus Markland,	*Thomas Eccleſton,*	*P. Winder,*
Ricardus Sallins,	*Petrus Goodenus,*	*Johannes Urmeſton,*
Marmaduke Dalton,	*Henricus Holden,*	*Thomas Hugonis,*
Rogerus Anderton,	*Georgius Catterell,*	*Georgius Brown,*
Thurſton Anderton,	*Johannes Mollyns,*	*Georgius Rich,ai:d:s:onus:*

Quando Omnes unanimiter conſentierant his Conſtitutionibus die 28 Februarij 1675. *Hi deſignabantur Superiores.*

When

When all had Conſented to theſe Conſtitutions, the 28. day of *February*, 1675. Theſe were deſigned Superiors.

Reverendiſſimus D. *Ricardus Moorus*,
D. *Johannes Holdemus*, } Theſaurarii.
D. *Johannes Mollyns*, }
D. *Petrus Giffardus*, Secretarius.
D. *Rogerus Anderton*, Collector pro ſex Hundredis pro *Derbienſi*. Collector for Six Hundreds in *Derbyſhire*.
D. *Ricartus Bartanius*, for *England*.
D. *Tho. Hugonis*, for *Amounderneſs*.
D. *Ed. Blackburn*, for *Loynſdale*.
D. *Petrus Goodenus*, } for *Blacburn* Hundreds in *Lanca-*
D. *Henricus Longe*, } *ſhire*.

Having thus given the *Reader* an Account of this *Paper*, how I came by it, and in whoſe Cuſtody I found it, I ſhall leave it to the Conſideration of any perſon of Impartial Judgment, what ſhould be the Deſign of ſo many Prieſts and Jeſuits to make ſuch Orders and Conſtitutions among themſelves? And for what Reaſon thoſe Orders muſt be Confirm'd by ſo many Manual Subſcriptions? Certainly the Orders of their Society needed no ſuch Confirmations. This muſt be then ſome Eccentrick Buſineſs, for ſo many Prieſts and Jeſuits to Meet and Cabal in the Remote parts of the Nation; and there alſo to appoint Treaſurers and Collectors, not ordinary perſons neither, but ſuch as could not be named without the Title of *Moſt Reverend Lord*; which imports them not the Treaſurers of Alms, but of Contributions. Now Contributions ſignifie Sums; and Sums, it cannot be imagin'd, ſhould be Collected in thoſe parts for the Jeſuits to *Build Colledges* in *England*.

It remains then, that **Theſe Collectors** were Appointed for the Collection of conſiderable Sums (the Largeſſes of *Blind Zeal*, and *Deluded Piety*, or the price of *Indulgences* for Fifty Thouſand Years, and Exemptions from *Purgatory*) to carry on the great Work of their **Damnable Plot**, which (it is apparent) was Hatching in the Year 1675. and long before.

And this I hope, may in a large meaſure ſerve to prove, and make good, that part of my *Information* already given; Wherein I have Declared, That in the Counties of *York*, *Lancaſter*, *Northumberland*, and Biſhoprick of *Durham*, there have been no leſs than *Thirty Thouſand Pounds* Collected by the *Jeſuits* and *Prieſts*, (which were, no queſtion, the Effects of ſuch *Orders* and *Conſtitutions* as theſe above named) for the more ſpeedy bringing to paſs, the *Deſtruction of His moſt Sacred Majeſty*, and the *Proteſtant Religion*.

As for *Long*, *Dalton*, *Thurſton*, *Anderton*, *Tho. Eccleſton*, and *Urmeſton*, I know them to be all *Jeſuits*; and ſo, that it is but Rational to believe all the reſt of the ſame Stamp.

London. *December* the 6th. 1680. **Robert Bolron.**

FINIS.